

Taqleed kis trah jamid ban gyi or fikri o amli zindagi kis trah ta'atul ka shikar ho gyi?

Barr e Sagheer Pak o Hind (sub continent) main jab Bartanavi Samjraj Musallat (مسلط) hua to Musalmano ki Fqhi or Qanooni Fikr main Mukhtalif Taghayyur (تغير - Variances) Waqiya hue. Sab se bra Taghayyur ye paida hua kay "Shara'e Adalton" (شرعى عدالتون)/(Islamic Supreme Law of the Land) kay nizam ka khatima ho gya. In Shara'e Adalton kay Nizam main Gosha e Zindagi kay tamam pehluon ka ehata kia jata Chahay wo "Hukumti Umoor hon, Iqtasadi Umoor hon, Sayasi Umoor hon ya Khandani umoor hon. Algharz zindagi kay har pehlu ko Shariat e Islamia kay tanazur main parkha (پركها) jata tha. Mgr Bartanvi Samjraj nay in "Shara'e Adlton" ka Nizam khatam kr kay is ki jaga "Shara'e Qanoon شرعى islievi ko Naye Nizam kay teht Mehz "Shakhsi Qanoon" (Personal Law) ka darja de dia. Is personal Law main sirf Family laws, Nikah Talak kay mamlaat, Warasat or hiba wgera kay laws Shamil thy. Yani purely wo laws jo insan ki Skhasi zindagi se mutalik hen or Family life se mutalik hen jis ka direct Riyasat kay sath or Riyasat kay Sayasi, Iqtesadi, Tahzeebi or Saqafti umoor kay sath koi taluk or amal dakhal nhi hota in ko mehs "Shara'e Qanoon" ka darja sirf "Shakhsi Qanoon" ko de dia.

Us dor e Tasallut(تسلط) or us kay bad or aj tak "Shara'e Adalton" maiin sirf "Shakhsi Qanoon" (personal law) nafiz raha or baki tamaam Laws (Qawaneen) Secular (Ladeen) ho gye.

Is se Zindagi 2 ikayon ,Mazhabi or Secular (La deen) (اكاثيوا/Units) main taqseem ho gyi. Jab kay is se pehle zindagi main aik wahdat(عرات) , totality or unity thi. Us main Qawaneen or Ahkam kay aitbar se koi tafreeq (قريت/Discrimination) nhi thi or adalten bhi wahdat kay tor pe qanoon ko nafiz krti thi. Mgr jab Shara'e Adalton ko mehz Shakhsi qanoon ka darja mila to zindagi 2 ikayon main taqseem ho gyi , aik religious entity or dusri secular entity. Shakhsi mamlaat(issues) Shara'e noeyat(نوعيت/nature) kay reh gya or baki tmaam riyasti(رياستي) mamlaat secular or ladeen ho gye. Ab Nikah kay Masayel, Warasat kay Masayel, Waseeyat kay Msayel, hiba, Taharat, Ibadat or Mamlat or is kisam kay chotay motay masayel wo Shara'e Qanoon kay nichay Chalay gye , or baki sary mamlat(issues) secular ho gye.

Angrezon ki ghulami kay us dor e zwal se le kr ab tak is qadar taghayyur aya kay phr Islami

Mumalik(ممالک) main Islami Qanoon Sazi(قانون سازى/legislation) ka jitna bhi kam hua or jitni bhi Islami Qanoon sazi hui wo sab ''Shakhsi Dairay'' main hui. Agr ap Islami qanoon sazi ki tareekh utha k dekh len to ap ko andaza ho jye ga kay fiqhi or qanooni zindagi main kitna taghayyur aya or Shariat ka diara kitna tang kr dia gya.

2 Sadiyon tak jab zindagi 2 ikayon main munqasim(منقسم) ho kr chalay or "Shara'e Qanoon" sirf Shakhsi Mamlaat tak mehdood ho gya ho or 2 saadiyon main 5 se 6 naslen is zehni or fikri ghulami main guzr jyen or zehni tor per is fikar ko qubool kiye hue or amali tor per nafiz kiye hue ho to is ka nateeja(بنتيجه) result) ye nikla kay Mazaahib e Fiqhi main se kisi aik ko apnany ka jo taqleed ka tasawur(تصور) chala a rha tha wo tasawur e Taqleed Jumood(جمود) stagnation) or Ta'atul(تصور) chala a rha tha wo tasawur e Taqleed Jumood(جونکر) phr tahqeeq, tasneef o taleef, fatawa tamam ki tmam cheezon ka daira aa jaa kay Shakhsi Qanoon kay andar ho gya.

Qu kay secular mamlaat ko pehle hi Shara'e Qanoon se nikal dia gya to un kay baray main kisi ko ulma se puchny ki zrurt hi na rhi. Is ka matlab ye kay jab Society main 2 qanoon chalnay lgay jin main Shariat ka qanoon sirf "Shakhsi Mamlaat" ko deal kr rha ho or deegar mamlaat ko secular law deal kr rha ho to phr zahir si bat hai kay log ulma se sirf "Shakhsi Mamlaat" main hi ruju (رجوع) kren gy. Is lye ulma se sirf masayel hi nikah kay, talaq kay, taharat kay, Ibadat kay or munaqhat kay puchay janay lgay. Chunkay 'Shara'e Qanoon tha hi Shakhsi mamlat main raaij(رائح) or baki qanoon secular or ladeen tha is lye ulma se un kay baray main na swal kia gya or na hi ulma ne un main tahqeeq or fikr zruri smji.

Ab"Taharat" kay adaab hen or Ibadaat kay kuch aisy masayel hen jin main "Ijtehad" ki boht kam zrurt parti hai- or ye masayel woh hain jo hmesha say "Settled" hen , or halaat jitnay badalty rhen in main siwaye kuch choti moti tabdeelion kay or kuch neya pan ru numa(رو نما) nhi ho skta-- Maslan, Nikah ka treeeka badalnay ki kya zrurt par skti hai?.. Siwaye is kay Larka or Larki ka Telephone pe nikah ho skta hai ya nhi...?

Isi Trah Taharat kay Masayel main ziada se ziada kya tabdeeli a skti hai?

Ibadaat or Treeka e Nmaz main kya ijtehad ki zrurt par skti hai...? halaat jitnay bhi badal jyen Treeka e Namaz to wohi rehe ga..

Lekin , jab masayel main Tabdeeli hoti hai or naye taqazay paida hotay hen tab Mufti or Alim ko naye siray se ghor o fikar krne ki zrurt mehsus hoti hai. Phr wo Istanbat(استنباط/deducting) krta hai, Istikhraj(استنباط/derive) krta hai , Tahqeeq krta hai Takhreej krta hai.. ye sari zrurt us wakt mehsus hoti hai jab halat main tabdeeli paida hoti hai or pehle se ilm ka mawad jo fatwa(فَنُونُ ki surat main, Qaza ki surat main , tahqeeq ki surat main mojud hota hai, Wo fiqhi mawad naye tabdeel shuda halat kay mutabik masayel ko hal nhi kr pata , naye halat kay masayel main ya milti julti surat hoti hai ya bilkul hi aik nayi surat e hal paida ho jati hai. Tab Aalim asal ko samnay rakh kr us Fara'a kay lye phr "Qayas" krta hai. Ittehad e Ellat (علت) talash krta hai, yani pehle se mojud jo ahkam hain khawah wo kitab Allah ki Nusoos main se hon Sunnat ki Nusoos main se hon ya ijma'a ki Shakal main hon, un kay hawalay se qyas

krta hai or nayi se nayi rahen talash krta hai. Isi se ilm main "Taharruk" or "irtiqa(ارتقاء)/evolution)" paida hota hai.

--Tez raftari se halat main paida honay wali tabdeelian ''Mohaqiqeen(محققين)'' ko, Ulma ko, Fuqaha ko aram se bethnay hi nhi detin.. phr wo kitabon ki traf Ruju krty hen or masayel kay hal ko nikal kr pesh krty hen- or jahan hal na milay waha mazeed tahqeeq kr kay us ka hal nikalty hen---yehi ''Zaili'' ijtehadaat ''نيلى اجتباد kay darwazay hoty hen jo khulty hen or agay bat chalti chali jati hai.

Or agr halat main tez raftari se tabdeeli hi na aye...??? or masayel usi noeyat(نوعيت) kay rhen jese pehle thy , to woh Alim ftawa ki kutub uthaye ga juziyaat ko talash kr k hawala jat kay sath likh kay fatwa likh de ga- tahqeeq or takhleeq us ka kam nhi rhe ga--

Goya jin masayel e hayat(مسائل حيات) main shariat ka Qanoon baqi raha un main tabdeeli koi nhi thi or agr thi bhi to boht kam thi is lye us main tahkeeq ki or ijtehad ki zrurt hi nhi thi.-- Or jin masayel main tezi se tabdeeli ho rahi thi or naye se naye taqazay ubhar(ابهرابهو)/emerg) rhe thy or jahan "ljtehad" or Tahqeeq ki zrurt thi un ko unho nay Shariat kay Dairay se pehle hi kharij kr dia tha. Or ye Bartanvi Samraj(برطانوی سامراج) ki bari sochi smji sazish thi.

AB ULMA IJTEHAD KAY SARY DRWAZAY BAND KRNAY KA FAISLA NA KRTY TO KYA KRTY?

Un kay lye ijtehad ki zrurt hi nhi thi-

Jab kay "Ijtehad" ki zrurt "Sayasi" Masyel main thi. Ma'ashi masayel main thi, adalti masayel main thi, hukumti masayel main thi, Internation Affairs main iktehad i zrurt thi- Banking ki field main ijtehad ki zrurt thi- or isi trah degar mamlat main..

Mgr in "Mazkoor Bala" masyel ko Shariat kay qanoon se pehle hi kharij kr dia gya so in masayel main ijtehad ki behs hi na hui. jab in ko shariat kay qanoon kay dairay main hi nhi rakha to phr waha ijtehad kesa??? kyun kay angrezon ne or gher islami muqanina ne apne muqarar krda qanoon raij kr dye is lye wo mamlat shariat se wese hi kharij ho gye--or jo mamlat shariat kay thy wahan ijtehad ki koi khas zrurt hi nhi thi-

Is ko ham is trah keh skty hen kay jo "Ijtehad" Talab msyel thy wo Shara'e Qanoon kay dairay se hi amalan kharij ho gye, or Shari'e qanoon kay dairay main sirf wohi masayel rhe jo bil umoom ijtehad talab na thy.

Is ka natija ye hua kay "IJTEHAD" kay tamam Darwazy mukamal tor per band kr diye gye-

Ab Fiqa kay baab main boht limited scope reh gya or is per jitna bhi kam hua us ka daira mehdood hi hai. Ap mukhtalif Fatwa ki kutub utha k parh len, ap jan jyen gay k har sahib e fatawa ne jitna b kam kia hai woh kis maslay per kia hai- ap jan jyen gay k "Sayasi" Masyel, Ma'ashi masayel, adalti masayel, hukumti masayel main boht kam mawad milay ga.

Algharz Tagleed ka Tasawur Jamid ho gya or "Ijtehad" ka drwaza mukamal tor pe band ho gya.

Dor e Hazir kay Jamad Muqalideen ka Dohra Maiyar

Aima ne Ilmi aitbar se kitabon main "Ijtehad" ki mukhtalif Iqsam byan ki hain, ye Iqsam un Ulma ne pesh ki thi jin kay pesh e nazar deen or shariat ka Tahafuz bhi tha or ilm ka "Irtiqa" bhi tha. Ye iqsam darj zayl hen:

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الجتهاد في شرع)

Ijtehad fil Mazhab(الجتهاد في المذہب)

Ijtehad fil Masayel(الجتهاد في المسائل)

Ijtehad e Mugayyad(الجتهاد مقيّد)
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[In main Aima Arba ko Mujtahid fil Shara'a ka Darja hasil hai

Phr in kay Talamiza(pupils) ko "Mujtahid fil Mazhab ka Darja hasil hia

Mujtahid fil Masayel main Imam Baaz froe'i masayel main apny Imam kay ijtehad se ikhtelaf krty hen, jese Ahnaf main Imam Tahavi, Sarakhsi or Bazdavi wgera.

Mujtahid muqyyad ko "Ishab e Takhreej, Ishab e Tarjeeh, or Mumayizeen" kehty hen. ye bhi usool o furu main aqwaal e imam kay paband hoty hen mgr shara'e ahkam ki hakeekat or marifat ki waja se baz ahkam ka istanbat or istakhraj krty hen. or baz riwayat or aqwal ko aik dusray per tarjeeh dete hen.]

Is baab main baz ulma ne faqat Ijtehad fi Shara'a ki bandish ka fatwa dia or baaz ne or ehtayt ki bat ki to Ijtehad fil Mazhab tak bandish ka ftwa dia-

Mgr ijtehad fil Msayel or Ijtehad e Muqayyad ki bandish ka kbhi kisi imam ne fatwa na dia tha. or ye Ummat e Muslima kay mujtahideen or fuqaha ka kbhi ageeda hi nhi rha.

[Aima Arba main se aik imam ne bhi ye ftwa nhi dia k hmaray Ijtehad or hmari tahqeeq se kbhi ikhtelaf na kia jye. Balkay un kay Shagirdon main kayi talmiza ne un se ikhtelaf kia. Or un ka ikhtelaf bhi baad main anay wale Imamon kay han Mazhab ka darja rakhta hai..]

Isi lye ilmi aitbar se to ijtehad ki darja bandi or ijtehad ki aqsam kitabon main mojud thi or mojud hen mgr is dor e zwal or dor e ghulami ne zehno ko itna jamid kr dia ka amli tor per is dor k jamid muqalideen ne is k darwazay band kr diye. Ab jab ilm ki bat kren gy , Mazmoon likhna ho ya muqala(مقالر) thesis) likhna ho to "Ijtehad fil Masayel or Ijtehad e Muqayyad" kay Darwazay khulay henmgr jab amal ki bat hogi to mutlaq tor pe bandish ka ftwa den gy, kay kahin deen ka bhala na ho jye or kahin uljha hua masla hal na ho jye or jo nayi naslen msail ki waja se preshan hain or deen se door hoti ja rhi hen wo wapis deen ki traf lot na ayen... Deen se koi door jata hai to 100 bar jye , shriat per se kisi ka aitbar uth'ta hai to uth jye , islami fiqha per kisi ka aitbar khatm hota hai to ho jye mgr jo talay hum ne "Ijtehad" per lga diye hen wo kisi ko kholnay ki jurrat nhi hai.. un ko hath nhi lagany den gy-

Masia e Tagleed

Ye bat zehn Nasheen kr len kay Tagleed hageegat main fagat ye hai kay ab koi neya mazhab

bananay ki zrurt nhi rhi- In mazahib e Arba (مذابب اربعه) main se kisi aik ki pervi(مانيروي) kren- Taqleed ka faqat yehi ma'ani(معنى) hai- Is k elawa jo Shakkhs taqleed kay ma'ana(معنى) main koi or izafa krta hai, wo deen or shariat per zulm krta hai- Mazahib e arba kay hoty hue koi neya mazhab banany ki qati(قطعى) zrurt nhi hai- is lye main kehta hu kay jo mazahib 1200 ya 1300 sal se tasalsul(تساسل) kay sath chalay a rhe hen un kay ander itni lachak, wus'at(وسعت) or capability honi chahye kay un main, apas main Masayel e Sharia kay darmyan tabadlay ki surat honi chahye or ye khilaf e taqleed bat nhi hai- jo shakhs is bat ko khilaf e taqleed smjta hai, us ki tbiat main tashadud hai or us main fehm or idrak ki kami hai- usey apni galat fehmi ko door kr lena chahye--

Masla e Taqleed ye hai kay ap bunaydi tor pe kisi aik fiqhi mazhab ko follow kren or Masayel e Sharia ko gad mad (غرف) na krty rhen kay namaz Hanafi Tareeqay per parhi , Roza Shafi'i treeqay per rakh lia, Nikah Hanbli Tareekay per kr lia ot Talaq Maliki treeqay per de di-- Aisa krna khilaf e Adal hai, or ilmi dayanat kay taqaza per bhi pura nhi utarta..Han agr ap ko apne muntakhib krda fqhi mazhab kay Ahkam main koi aisa aib(عبد defect) nazar ata ho jo Quran o Sunnat ki Nusoos kay zahir kay khilaf ho to ap us kay baray ulma se ruju kren or agr koi hal na milay to phr us shara'e hukam kay ziman main kisi dusray mazhab ko follow kr len jis ka hukm quran o sunnat kay muwafiq ho-- is main koi harj nhi- mgr masayel e Sharia ko khalt malt na kren jesa kay uper byan kia gya-

Fiqha dar asal Quran o Sunnat ki Tabeer o Tashreeh ka nam hai or ye ummat per in Aima ka itna bara Ehsan hai kay Aima ne agr ye kam kr kay hum ko na dia hota to zindagi kay andar kisi qisam ki wahdat or yaksaniyat paida honay ka koi tasawwur bhi na hota- Mgr ye kehna kay ap kisi maslay per ikhtelaf nhi kr skty, koi tahqeeq nhi kr skty, Daleel say behs nhi kr sktay to ye sab ziadti hai.

Kya Taqleed Wajib hai?

Taqleed ka tasawwur is waqt ye ho chuka hai kay jis ko hum taqleed nhi balkay jumood or ta'atul keh skty hen. Is wakt taqleed ka tasawur ye bna lia gya hai kay mujtahid koi ho nhi skta (yani mujtehad fil Masayel or mujtehad e Muqayyad), ab jo bhi hoga wo muqalid hi hoga or muqalid ki shan ye hai kay us ko kitab o sunnat kay dalayel se behs krnay ka koi haq nhi hai. Is ka matlab ye hai kay jo muqallid hai wo daleel se behs kr hi nhi skta, daleel se behs krnay ka haq sirf mujtahid ko hai. or mujtahid ab paida nhi ho skta. yani taqleed ye hai kay daleel ko utha kay sumandar main phenk do. Or fiqha main daleel kisi ko kehty hen??? Fiqha main daleel Quran o hadees ko kehty hen- Ab ye kehna kay ab koi kitna bara alim hi q na ho jye or uloom o funoon, fikr, baseerat, mutala, tahqeeq, istakhraj or istanbat jesi salahiyaton ka sumandar hi q na ho wo muqallid hi hoga mujtahid nhi ho skta, or jo muqalid hai use daleel se behs krnay ka koi hak hi nhi yani wo kitab o sunnat ki bat hi nhi kr skta- ye itni bari ziadti or gunah hai kay is kay baray main jo bhi kaha jye kam hoga---" Kitab o sunnat ko talaq dene ka naam aj kay dor main taqleed rakh dia gya hai."

Agr ap Taqleed kay maslay per Aima ko parhen to unho ne "Taqleed" faqat awam kay lye wajib qarar di hai(yani jo Aami or jahil hai us kay lye kaha hai kay taqleed krna wajib hai)-mgr jo ahl e Istedad hen un k lye wujoob ka hukm nhi dia un ko "Targheeb" di hai-

Jamad Taqleed or is ka Rad e Amal

1.Jab taqleed is trah jumood or Ta'atul se badal gyi or kitab o sunnat se la ta'aluqi ka naam taqleed rakh dia gya to is ka rad e amal ye hua kay Fuqaha or fiqha kay khilaf , taleed kay khilaf jitnay makatib e fikar banay ye sirf or sirf rad e amal kay tor per ma'ariz e wujood(معرض وجود) main aye. Har amal ka aik rad e amal hota hai or jamid taqleed ka rad e amal is surat main samnay aya. Qu kay ye aik inteha darjay ka action tha to is ka reaction bhi shadeed hua or nateeja ye nikla kay Aima Arba (Imam ul Azam Abu Hanifa, Imam Malik, Imam Shaf'i or Imam Ahmad bin Hanbal "Rizwan Ullah Alahim-Ajameen") kay khilaf boht sa mawad likha gya or khud zrurt e fiqha kay khilaf likha gya or aisa Maktab e fikr wujood main aya jis kay nizdeek fiqha deen kay khilaf kisi cheez ka naam hai. Is Maktab e Fikar ko "Salafi" maktab e fikar ka nam dia gya.Or ye "Salafi" tahreek fiqha kay khilaf hai. Naam is ka "Salafi" rakha gya yani "Salaf e Saliheen kay Treekay per" mgr un se pucho kay fiqha kay khilaf "Aslaf" main se kon tha? kisi aik ka naam bta do-

lis door se pehle yani 1000, 1100 sal ki tareekh main aik alim bhi aisa nhi milta jis ne mutlaqan fiqha ko ya fiqhi mazahib ko deen kay hawalay se mustrad kia ho. Ikhtelaf pehle bhi hua krty thy mgr jo alim bhi ikhtelaf krta tha wo fiqha kay daira main reh kr ikhtelaf krta tha. Allam Ibn e Temiyya ne bhi kayi masail main ikhtelaf kia mgr wo khud "Hanbli" mazhab kay follower thy- Ibn ul Qayyum ne ikhtelaf kia mgr wo bhi "hanbli" mazhab kay follower thy-

- 2.Dusra Maktab e Fikar ye paida hua kay unho ne na sirf Fiqhi Mazahib ka or Mujtahideen fuqaha k kamon ki ehmiyat or ifadiyat ka inkar kia balkay bat yahan tak barhayi kay aksar o beshtar ahadees ka bhi fanni hawala bna kr inkar krnay lagay. Ahadees ko Sahih man'nay (مانني) se inkar kr dia yaha tak kay Imam Bukhari or Muslim ki ahadees ka inkar kia or kaha kay ye zakheera ahdees az sar e nov(از سر نو) muratab hona chahye qu kay ye zakheera ahadees bhi sahih ahadees per mushtamil nhi. Faqat Quran per inhisaar hona chahye. Dil chasp bat ye hai kay wo ilmi aitbar se is ka aitraf nhi krty kay wo ahadees kay munkir hen mgr amli tor per is ka inkar krty hen , bilkul usi trah jis trah Ijtehad ko sirf ilmi tor per qubool kia jata hai mgr amli tor per ijtehad ka inkar kia jata hai.
- 3.Teesra rad e amal ye hua kay aj kal kay kuch log jo Shariat kay uloom , funoon Dars e Nizami , Quran, Hadees, Fiqha Sarf Nahv nhi parhay hue jo bilkul hi koray hen unhon nay bhi ab ijtehad ka mansab sanbhal lia hai or "Mujarrad" raaye ko ijtehad ka darja de dia hai. in ko hum "Intelligentsia" kehen gay. Ap In ahl e Fikr o Danish main se kisi ko cherh(چهيڙ) kay dekhen har shakhs andar se apne ap ko mujtahid smjta hai. Wo kehty hen hum ijtehad qu nhi kr skty? Quran angrezi zuban main bhi mojud hai urdu zuban main bhi tarjumay kay sath mojud hai or tafaseer bhi mojud hen to bas in ko samjna hi hai na to in kay zarye quran ko smja ja skta hai. Ahadees bhi tarajim kay zariye smji ja skti hen lehaza hum bhi ijtehad kr skte hen. yani unho ne mujarrad raye ka naam ijtehad rakh lia or ye bhi jamid tagleed ka aik rad e amal hai.

Mandarja bala tamaam rad e amal us wakt paida hue jab (jamid) muqalideen ne amli tor per ijtehad kay tmam rastay band kr dye.

Ma Hasal Behs(ما حصل بحث)

kisi aik Fiqha ko ya fiqha ki kitab ko Kulliyatan (مكمل طور پر ريو) ya juzvi had tak tak bhi nafiz krna aj ka taqaza nhi hai. Balkay aj ka taqaza usooli tor pe ye hona chahye kay Shariat ka qanoon kitabo sunnat per mabni ho or fiqhi mazahib us ki tabeerat or tashreehat ka darja rakhty hen. Is lye jis mulk main jis fiqhi mazhab kay followers ki aksariyat(اکڙييت) ho , kitab o sunnat ki tabeer o tashreeh usi fiqhi mazhab kay mutabik honi chahye.

Aik nuqta e nazar or, wo ye kay is dor main Masayel itnay complex or grave ho chukay hen kay har lehaz se sirf or sirf aik hi Fiqhi mazhab kay fatwa per inhesar krnay se aj kay sary masayel hal nhi ho skty. is lye deegar Fiqhi mazahib ko bhi apnay samnay rakhna pre ga or un se bhi masyel ko akhaz krna pre ga or ye moderate treeka hai. Agr Fiqha hanfi kay ftwa say kisi complex mattter (maslay) ka hal na mil raha ho or imam Shaf'i kay fatwa se mil jye to wahan ulama ko ye haq hoga kay Imam Shafi kay mazhab kay mutabik maslay ka hal maloom kren-

Kitab o sunnat Qanoon ki asas ho, fiqhi Tabeer o tshreeh aksariyati mazhab kay mutabik ho or jaha koi complexity aye wahan deegar mazahib kay mutabik fesla kr kay khulay dil kay sath qubool kia jye or masayel ko resolve kia jye.

Allah Hmaray Fikri Nazriyat ko Wusat ata krey or Hum ko Quran o Sunnat ka Sahih Fehm or Baseerat ata Farmaye! Ameen..

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